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INDO-EUROPEAN ROOT-FORMATION. II.

9. For a large number of roots beginning with IE. *bh* I assume a basal root **ebh-*. This must have expressed a starting-up motion, which may be expressed loosely by the words 'rise, raise.' From this idea, or one similar to it, developed the various meanings of this group. To this primitive root may be referred the following:

Bhe-ro- 'to raise, bear'; Skt. *bhárati*, Gk. *φέρω*, Goth. *bairan*, etc., to which belong in the several IE. languages a host of derivatives. — *Bher-gho-* 'rise, raise': Skt. *bṛha-ti* 'raises, strengthens,' *brhánt-* 'high,' OHG. *berg* 'mountain.' — *Bhrengho-* or *blrenko-* 'bear, carry': OHG. *bringen* 'bring.' — *Bher-gho-* 'radiate, beam, shine': Skt. *bhrājatē* 'beams, shines,' Goth. *bairhts* 'bright.' This idea probably developed from the shooting forth of the flame, or the unsteady flickering of the fire. Here may be given Skt. *bhuraj-* 'bubble, boil,' O. Ch. Sl. *brŭzŭ* 'quick.' The same meaning is also in the simple root *bhero-*: Skt. *bhurāti* 'to move unsteadily.' ON. *bāra* 'wave' (cf. Persson, *Wurzelerw.* 20, 126). — *Bher-yo-* 'boil, bubble': Lat. *ferveō*, OHG. *briuwan* 'brew,' *brōt* 'bread.' — *Blhr-ē-*: OE. *brē-ð* 'breath,' *brēdan* 'roast.' — *Bhre-mo-* 'move unsteadily, whirl': Skt. *bhrámati* 'wanders, flutters,' *bhramá-* 'whirlpool, whirling flame,' ON. *brim* 'surge,' ME. *brim* 'fire' (Persson, *Wz.* 68). — *Bher-īo-*, *blhr-i-*: Gk. *φριμᾶω* 'to leap, jump, be wanton,' ON. *brīme* 'fire' (*ib.* 164). — *Bher-z-gho-*: Skt. *bhrjāti* 'roasts.' — *Bhrenyo-*: Goth. *brinnan* 'burn,' *brunna* 'spring.' — *Bher-so-* 'to rise, stick up, be pointed': ON. *barr* 'grain,' OE. *bere* 'barley,' Lat. *far* 'spelt.' Compare the similar development of OHG. *gersta*, Lat. *hordeum*. Here also Skt. *bhr̥ṣ-ti-* 'point,' OHG. *burst*, OE. *byrst*, *brystl* 'bristle.'

We see how this root, which primarily denoted motion or starting up from a position, may, when modified by various suffixes and differentiated by usage, give a great variety of meanings. Now almost any root that expresses motion may give words for 'throw,' and consequently 'strike,' 'hit,' 'cut,' 'break.'

With this development we have the following: *Bhe-ro* 'strike, cut': Lat. *feriō* 'strike,' ON. *berja*, O. Ch. Sl. *borja* 'fight': Gk. *φάσσω* 'plow,' Lat. *forāre*, OE. *borian* 'bore.' — *Bhr̥-go-* 'strike, break': Goth. *brikan* 'break, fight,' *brakja* 'battle,' Lat. *frangō*, Skt. *-bhraj-* 'breaking.' — *Bher-dho-* 'break, destroy': Gk. *πέσσω*. — *Bher-so-* 'break': Gk. *φάσσω* 'piece,' OHG. *brestan* 'break, burst.' — *Bher-uo-*, *bhru-so-* 'break': Skt. *bhārvati* 'gnaw,' OE. *brȳsan* 'break,' OHG. *brōsma* 'crumb.' — *Bhru-do-* 'break': OE. *brēotan* 'break,' MHG. *briezen* 'break open, bud.' (On this group cf. Persson, *Wz.* 18, 45, 85, 125, 163.)

With the suffix *-lo-* is formed the root *bhe-lo-*, whose development is in many points similar to *bhe-ro-*. *Bhe-lo*, *bhel-gho-* 'swell': Lat. *folium*, Goth. *balgs* 'wine-skin,' ON. *bolgenn* 'swollen,' OE. *belg* 'belly,' OHG. *belgan* 'to swell, be angry.' — *bhel-so-* 'to swell, become round': OHG. *ballo* 'ball,' *bolla* 'bud, bowl,' OE. *bolla* 'bowl.' The idea of swelling is found in a considerable number of German words. Compare Kluge, s.v. *blähen*, *blatt*, *blatter*, *blühen*, *blüte*.

As with *bhe-ro-*, so with *bhe-lo-* a set of words is found expressing 'quickness.' Here may be mentioned those which denote rapid motion, as of throwing, shooting, or the thing thrown. Such are MHG. *boln* 'throw'; OHG. *bolz*, OE. *bolt* 'bolt, missile'; OHG. *bald* 'quick, active, brave,' ON. *ballr*, OE. *beald* 'brave, bold.'

To *bhe-lo-*, as to *bhe-ro-*, belong words meaning 'to shine,' in which the development is as above. For examples see Persson, *Wz.* 173, where, however, some words are given which I should explain otherwise. Compare also Uhlenbeck, *Et. Wtb.* s.v. *bairhts*, who evidently thinks the roots *bher-gho-* and *bhel-gho-* are identical.

With different suffixes other compound roots are formed.

Thus: *Bhe-no-* 'strike,' in Goth. *baúja* 'wound,' OE. *bona* 'murderer'; *bhe-so-*, *bhs-ā-*, *bhs-i-*, *bhs-u-* 'strike, crush, rub,' in OHG. *bar*, Skt. *bá-bhas-ti*, *psā-ti*, Gk. *ψι-λός*, *ψαύω* (Persson, *Wz.* 115, 136, 176); *bhē-go-*, Lith. *bėgti* 'to flee,' Skt. *bhāj-* 'turn,' OE. *bæc* 'back'; *bhē-uo-* 'arise, become, be,' Skt. *bhāvati*, Gk. *φύω*, Lat. *fui*, OE. *bēo*, etc.

It is to be noticed that the same meaning is found, whatever the suffix. The differentiation of meaning, therefore, must have occurred at a very early time. We may represent the development as follows:

start up, rise, swell, break open;
start up, be agitated, tremble, flee, fear;
start up, be agitated, boil, blaze, shine;
cause to start up, agitate, throw, strike, break, cut.

Those are certainly all semasiological possibilities, and phonetically such a development will seem highly probable to all who believe that roots grew from a simpler to a more complex form through the successive addition of suffixes. I have by no means indicated all the possibilities either in form or meaning, for they are almost endless. Wherever, therefore, an IE. root with initial (*e*)*bh-* is found, the possibility is that it belongs to the root here discussed. Again, where slightly different roots have the same meaning, as *bhel-ĝo* and *bher-ĝo-* 'to shine'; *bhrego-* and *bhego-* 'to break'; *bhrugo-* and *bhugo-* 'to enjoy,' they should not be directly compared without positive proof to show that, in the particular instance, *l* and *r* have interchanged, or that *r* has been lost from a root.

It is further true that though the differentiation of meaning may have been made in the simple root-forms, there is a continual overlapping and intertwining of meanings in the compound roots, sometimes in the same word. Thus MHG. *briezen* 'to swell, bud, break open' shows that the meaning 'break' in OE. *brēotan* is simply the verb used causatively. And the same development may recur wherever the meaning 'swell' is found.

With the original meaning of this root in mind, we may

clear up some words which have hitherto been somewhat dark. Goth. *balwjan* 'to torment,' OE. *bealu* 'evil, bale,' with which have been compared O. Ch. Sl. *boleti* 'to suffer,' *bolŭ* 'sick,' etc., may further be connected with MHG. *boln* 'throw,' and referred to the root *bhe-lo-* 'to swell, to break open'; 'to break, cut.' The root *bhe-no-* in Goth. *banja* 'wound' has a similar development.

Goth. *beidan* 'await,' ON. *bīða* 'await, endure,' OE. *bīdan* 'await, endure, bide,' OHG. *bītan* 'wait,' Uhlenbeck supposes cannot 'aus semasiologischen gründen' be connected with Goth. *baidjan* 'compel' ON. *beiða*, OE. *bēdan*, OHG. *beitten*, with which he joins Lith. *baidyti* 'to scare,' O. Ch. Sl. *běditi* 'to force,' *běda* 'necessity,' *obiděti* 'injure.'

In form Goth. *baidjan* may be the causative to *beidan*, and I think I can show that there are no semasiological grounds for separating them. For *beidan* we may assume the primary meaning 'to be oppressed, to suffer, to endure.' In the weakened sense of 'endure' it is used in most of the dialects, and is still so used in Eng. *abide*. This is a natural outgrowth of the assumed primary meaning. For 'to suffer, to bear' a thing may mean either 'to submit to or undergo with distress' or 'to be patient with or endure calmly.'

The factitive to this ought then to mean 'to cause to suffer, to oppress, to press upon.' And that is exactly what we have in Goth. *baidjan* 'compel,' O. Ch. Sl. *běditi*, and *obiděti* 'injure.' Nor does this explanation shut out the favorite connection with Gk. *πείθω* 'persuade,' Lat. *fīdō* 'trust.' These also go back to the meaning 'compel.' The fact is, we are often misled by the words we use in translating. That Gk. *πείθω* did not primarily mean 'persuade,' *i.e.* 'make agreeable to' or 'talk over' (*überreden*), is seen in such expressions as *πεπιθοῦσα θεέλλας* 'stirring up storms,' *Iliad*, XV. 26. The Greek word could well have come from the idea of 'pressing upon.' Notice the somewhat similar usage of Lat. *urgere*.

A slightly different root-form occurs in Goth. *biudan* 'command,' Lith. *būdinti* 'to awake,' Gk. *πυνθάνομαι* 'find out, learn,' Av. *baodaitē* 'to notice,' Skt. *bódhāmi* 'wake up,

notice, perceive.' The common idea from which these words and others of the group originated is 'start up, press upon, arouse.' To start up, or arouse a person may mean either to command him to do something or to awake him. To be aroused is to be awake or watchful, hence to watch, be observant, perceive, learn. The root *bheydho-* is therefore plainly connected with *bheidho-*. Notice Goth. *baidjan* 'command, compel': *anabiudan* 'command, instruct.' Here we have another example to add to the list given by Noreen, *Urg. Lautlehre*, 67 f. How shall this and similar examples with an apparent ablaut *ei*:*eu* be explained? In some few cases there may have arisen phonetic confusion, but in most cases the interchange of *ei* and *eu* is due to difference of development. In this instance the development was *ebh-*: (*e*)*bhe-īō-*: *bheī-dho-*; and *ebh-*: (*e*)*bhe-uo-*: *bheū-dho-*. At one stage of the process the suffix *-īō-* was added: at the same stage in the other word *-uo-* was added. That is all, and that is the whole explanation.

The simpler root *bhē-uo-*, *bhə-uo-* (rather than *bhā-ū-*, as given by Persson, *Wz.* 140) is in OHG. *bouuen* 'press,' in Goth. *baups* < **bhəu-tō-*, and enlarged in OE. *bēatan*. (Cf. as above and 141.³)

The meanings here assumed as primary in this group — 'start up, press upon' — are the transitive root-meanings. It is to be noticed that the root *bheydho-*¹ has also the meaning 'offer, give,' which is a natural development from the primary signification.

The root *bheydho-* is also in Skt. *budh-nā-*, Gk. *πυθ-μῆν*, OHG. *bodam*, OE. *botm*. (Cf. Kluge, s.v. *Boden*.) In this group the neutral force of the root seems to prevail, so that it probably designates that which has grown or the source of growth, as in Gk. *πυθ-μῆν* 'the hollow or belly of a drinking-cup.' With the number of words of similar meaning from the simpler root *bhē-uo-* with other suffixes, there need be no doubt about the connection of this group. Cf. Skt. *bhū* 'being,

¹ For a like development in meaning, compare Skt. *yūdh-* 'battle,' Lith. *jundū* 'become agitated,' *jūdinti* 'move, shake, encourage, warn,' Lat. *jubeō* 'command.' See Brugmann, *Grd.* I². 270, and Persson, *Wz.* 44.

earth'; *bhūtá-* 'being, world,' Gk. *φυτόν* 'plant, creature'; *φύσις* 'being, nature,' Skt. *bhūti-*; *bhūman* 'earth, world'; *bhūmi-* 'earth, ground, land.' In meaning Skt. *budhná-* is more nearly related to these words than to *bódhāmi*. The roots, though composed of the same elements in each, are not directly connected, but have arisen in different lines of development.

The simpler root *bhē-īo-* is in Gk. *φι-τρός* 'stick of wood,' O. Ch. Sl. *bi-ti* 'to strike.' This again enlarged by the suffix *-do-* gives IE. **bheidō*, Lat *findō* 'split,' Goth. *beitan* 'bite.'

OHG. *besamo*, OE. *besma* 'broom, besom,' which Kluge connects with *bast*, MHG. *bast*, *buost*, may be referred to the root *bhe-so* 'to rub,' which is found also in OHG. *bar*, etc. See Persson, *Wz.* 115, and Kluge, *Et. Wtb.* s.v. *baar*. A 'besom,' therefore, is an instrument for rubbing or scraping out dirt. Compare from the stem **bheuko-*, Goth. *us-baugjan* 'to sweep out.' MHG. *bast* is that which rubs or peels off. The development is the same as in OHG. *louft* 'bast': Lith. *lūpti* 'to peel'; Gk. *λέπος* 'rind, bark': *λέπω* 'scale off, husk.' (Cf. Uhlenbeck, *Et. Wtb.* s.v. *biraubōn* and *laufs*.)

Similarly ON. *bqrkr*, Eng. *bark*, which Kluge connects with 'birch,' OHG. *bircha*, OE. *birce*, *beorc*, Skt. *bhūrja*, etc., may be referred to the root *bhe-ro-* 'to cut, split.' It was the character of the bark, therefore, that gave the name to the birch. The birch was *κατ' ἐξοχήν* the 'peeler.'

IE. **bhāghús*, from which come Skt. *bāhus* 'arm,' Gk. *πῆχυς* 'forearm,' OHG. *buog* 'shoulder, hip,' OE. *bōg* 'arm, bough,' Du. *boeg* 'bow of a ship,' undoubtedly belongs to the simple root *ebh-*, and meant primarily 'swelling, growing.' It is applied therefore to those parts of the body which swell or bend out, as 'shoulder, hip, joint,' or to that which bends out in other objects. That IE. **bhāghús*, from which come Skt. *bahús* 'thick, much,' Gk. *παχύς* 'thick, large' (cf. Brugmann, *Grd.* II. 295, 297), is related to **bhāghús*, as has been supposed by some, the meaning plainly indicates. Possibly the ablaut *bhagh-* or *bhagh-* occurs in ME. *bagge* 'bag,' ON. *baggi*, O. Fr. *bague* 'bundle,' LL. *baga*, if from the Germ.

10. From the IE. root *er-* 'to move, go,' come many other

compound roots. The root in its simplest form is found in Lat. *orior*, Gk. ὀρ-ννμι 'rise,' Skt. ṛ-ṇōti 'rouse,' OS. *aru* 'quick, ready.' Compounded with suffixes it occurs in Gk. ἔρχομαι 'go,' ὀρχέομαι 'spring, dance, tremble,' Skt. ṛghāyāti 'tremble, rage' (Persson, *Wz.* 25); Skt. *ārṣati* 'move rapidly, shoot forth' (*ib.* 84), from the root *er-so-*. There is another root *er-so-* meaning to 'push, thrust, pierce,' which Persson does not join with the above. It is, however, exactly the same root used causatively. It hardly needs repetition that any root expressing motion may produce words meaning to thrust, throw, or set in motion in any way indicated by the root when used neutrally. Consequently, to the same root belong Skt. ṛṣāti 'push, thrust,' ṛṣṭi 'spear.'

The root *er-do-* (Persson, *Wz.* 36) gives us another connecting link between these two meanings; Skt. *ārdati* 'move away or apart, separate,' *ardāyati* 'shatter, press upon, injure,' Lith. *ardýti* 'split, separate,' prove that the root *er-* in Skt. *aruṣ* 'wound,' Lith. *irti* 'to open, rip,' O. Ch. Sl. *oriti* 'destroy, separate,' is the same as *er* 'to move.' For other words with the root *er-gho-*, see Persson, *Wz.* 25 f. Here are given Germ. **arga-*, OHG. *arg*, etc., and Germ. **ar-ma-*, Goth. *arms*, OHG. *arm*, etc., 'poor, wretched,' *i.e.* 'distressed, oppressed.' To this group would belong all words beginning with *er-* or any ablaut of it, whose meaning may develop from the idea of 'tearing asunder, separating, pressing upon.' Among these are Goth. *arjan*, Lat. *arō*, etc.; Goth. *arzeis* 'wrong,' Lat. *errō*, etc.; Goth. *ar-bi* 'inheritance,' Lat. *orbis* 'bereft.' With the root-idea 'press upon,' the following may be given: Goth. *airþa* 'earth,' ON. *jörve* 'sand'; Goth. *arniba* 'firm, secure.' With the last word Uhlenbeck compares Skt. *ārṇa-* 'surging, surge, wave, stream, battle,' OE. *eornust* 'duel, earnestness,' OHG. *ernust* 'battle, earnestness, firmness.' Here we certainly have variety enough of meaning, and a very instructive variety. Goth. *arniba* could not possibly be connected in meaning with Skt. *ārṇa*, if we start from the meaning of either word; but when we follow the development from a common source, the way is clear.

Next, from the idea of 'thrusting, pressing upon' comes

that of making narrow, confining, as in Lat. *arceō* 'to shut in,' and, looked at from a different side, 'keep off,' and similarly Gk. ἀρκέω 'ward off.' From 'press upon' comes also the idea 'join,' hence Gk. ἀρπίσκω 'join, fit,' with which OHG. *arm* 'arm,' Lat. *armus*, etc., have been connected, and also Gk. ὄρ-χος 'row,' Lat. *ōr-dō*, Gk. ὄρ-χω 'begin.' (Cf. Persson, *Wz.* 26.)

This root *er-* or *ero-* may be enlarged by the suffixes *-yo-* and *-iō-*, thus yielding (*e*)*reyo-* (*rey-*) and (*e*)*reiō-* (*rei-*). These new roots develop along the same lines as the simple root. Persson, *Wz.* 101 f., gives three separate roots *r-i-*, meaning respectively (1) 'move, run, stream'; (2) 'arrange, count'; (3) 'tear, scratch,' which he refers to three distinct roots *er-*. That these are one and the same I have already shown. The possibility of the connection between (1) and (3) is acknowledged by Persson, *Wz.* 123, where also is given a root *r-u-* corresponding to *r-i-* (1) and (3).

The two roots *reyo-* and *reiō-* are in turn enlarged by various suffixes, or the simple root *ero-r-ē* may be joined with suffixes beginning with stops. As this has been brought out quite fully by Persson, I need not repeat.

It remains only to say a word in regard to other meanings whose development has not been shown here. This root, like so many others denoting origin, that is, such ideas as 'rising,' 'starting,' 'springing,' etc., has given a number of words for 'shine, bright,' as Gk. ἀργής 'white, bright,' ἄργυρος 'silver,' Goth. *un-airkns* 'impure,' and many others.

From the developed meaning 'break' come several words for 'rough,' *i.e.* 'broken,' as OHG., OE. *rūh* 'rough.' This Kluge connects with Lith. *raũkas* 'wrinkle,' *rũkti* to 'wrinkle,' from a root *rũ-go-*, beside which occurs *rũ-go-* in Lat. *rũga* 'wrinkle' (Brugmann, *Grd.* II. 995), and in *rũctō* 'vomit' (id. *ib.* 308), O. Ch. Sl. *rygaję* (id. *ib.* 955).

As rough applied to the voice means 'harsh, hoarse,' we may add here Lat. *raucus* 'hoarse, harsh, growling,' O. Ch. Sl. *rykati* 'bellow,' OHG. *rohōn* 'grunt, bellow'; and Lat. *rugiō* 'bellow,' Gk. ὤρυγή 'a bellowing.' (Cf. Persson, *Wz.* 196 f.) Here also belongs Goth. *in-rauhtjan* 'to groan, to be angry.'

From a sister root *rey-po-* 'to break' is found a similar development in Lith. *rupas* 'rough,' *rūpėti* 'to grieve,' *rūpestis* 'care.' See Uhlenbeck, s.v. *biraubōn*.

The same meaning is found in a root *rěy-do-*: Skt. *rudāti* 'wail,' Lat. *rudō* 'bellow,' OE. *rēotan* 'wail'; in *rě-yo-*, *rǔ-*: Skt. *rāuti* 'bellows,' Gk. *ὠρύω* 'howl, bellow,' Lat. *rūmor*; in *rě-qo-*: Lith. *rėkti* 'cry'; in *rě-*: Lith. *rėti* 'shout.' (Cf. Persson, *Wz.* 13, 40.)

As the root *er-* occurs in its simplest form in the sense of 'break,' these allied meanings have developed all along the line. The differentiation occurred in the earliest period, and has continued to the present time, until here, as in other roots, the meanings are as widely separated as the poles.

It is possible even to connect such widely separated ideas as 'run' and 'rest.' We may imagine the development as follows. It is admitted that Goth. *rinnan* comes from the root *er-* 'to move,' whatever its formation may be. On that compare Brugmann, *Grd.* II. 1015, 1017. I have shown above how the idea 'strike, break, split, tear,' originates from the same root. From 'split, peel,' comes 'that which is peeled or scaled off,' as in Ger. *bast*, Gk. *λέπος*, etc. (cf. above under the root **ebh-*), or from 'tear,' 'that which is torn.' This brings us to the ideas 'outside, edge, end, point.' This we find in OE. *rīnd* 'rind,' OHG. *rinta* 'bark, rind,' OE. *rond* 'edge, shield,' *reoma* 'rim.' For further examples see Kluge, s.v. *rand*, *rinde*, and Webster, s.v. *rand*. From this we have 'to end, stop, rest,' as in Skt. *rāmati*, Goth. *rimis* 'rest.' The same idea has similarly developed in parallel roots, Goth. *rasta* 'mile,' OE. *ræst* 'rest'; OHG. *ruozwa*, *rāwa* 'rest.' The same idea may, however, in the case of some of these words, have developed in an entirely different manner. Gk. *ἐρωέω* means (1) 'flow, stream, burst out,' and (2) 'retreat, cease' and 'cause to retreat, drive back,' from which *ἐρωή* signifies 'any quick, violent motion, a hurling' and 'withdrawal, retreat, rest,' perhaps primarily 'repulse' rather than 'withdrawal.'

Another idea that naturally arises from 'peel, peeling,' is

that of 'covering.' This is the probable development for Goth. *baigan* 'hide, keep,' O. Ch. Sl. *brěga* 'keep,' and in the root *qel-* 'cut' and *qel-* 'cover.'

It is evident from such examples that, in comparing words, the meaning is of secondary importance if there is a phonetic correspondence. Related words denoting color are compared, and we are told that color-names often change their meaning. Are we to suppose that our ancestors were color-blind? They doubtless did not distinguish the different shades of the same color so nicely as we. But they certainly knew the difference between red and white, blue and yellow, black and red. When such differences occur, the explanation is to be sought, not in the fact that one color shades into another, but that the two color-names are derived from some object or experience, which when used figuratively, may give one color or another according to the idea in the mind of the speaker. Thus, if I say: 'His face was smeared,' I may mean that it was shining with grease or filthy with mud. Consequently a word of that kind might be used in one neighborhood for 'shining, bright, white,' and in another for 'dirty, black.'

We may find illustrations of this divergence of development in the root *er-*. This gives, as we have seen, words for 'blaze, be bright,' primarily 'shoot forth, beam.' Under Goth. *raups* 'red,' in Uhlenbeck's *Et. Wtb.* may be found Skt. *aruṣā-* 'red' and Av. *auruša-* 'shining, white.' Now that does not indicate that the meaning 'red' has developed from 'white,' or 'white' from 'red,' or both from an intermediate tint. But both words signified originally 'shooting forth, beaming,' and, for the most part, the common source of comparison was the blazing fire, and the word came to mean in most languages 'red.' On the other hand, Av. *auruša-* 'shining, white' acquired its signification because some glittering object was in the mind of the user. It is, of course, possible that even in this case fire was the object of comparison; but if so, it was not the red blaze, but the light radiated that furnished the idea.

Again, Goth. *riġis* 'darkness,' Gk. *ἐρεβος* 'darkness of the

lower world,' Skt. *rājas* 'the region of vapors, mists, and clouds,' 'darkness, dust,' from a stem **ereg^uos-*, come from the root-meaning 'rise, roll, heave,' expressive of the undulatory motion of clouds and rising vapors; while Gk. *ῥέζω* 'to color,' Skt. *rājyati* 'to be red,' come from the idea suggested by the rolling flame. The last two words may equally as well be referred to the root *(e)reg-*, another form of which occurs in Goth. *un-airkns* 'impure' (cf. above), Gk. *ἀργός* 'bright,' *ἀργής* 'white,' Skt. *arjuna* 'white,' Gk. *ἄργυρον* 'silver,' etc.

What I have here said of the development of color-names applies equally as well to any other ideas. For words diametrically opposed may, as we have seen, have a common origin. It is therefore among the possibilities that all IE. roots beginning with *er-* or its ablaut contain the simple root *er-* 'to move.'

11. The root *el-* is similar in meaning and development to *er-*. There may arise, therefore, *(e)lē-izo-*, *(e)lē-uo-*, *(e)le-po-*, etc., or *lei-po-*, *leu-po-*, etc. Here also we find the double idea involved in motion—'to go, move' and 'to move, throw, strike,' etc. Hence the roots *el-*, *lē-*, *li-*, *lu-* 'injure, destroy' and *el-*, *lē-*, *li-* 'flow' given by Persson, *Wz.* 169 ff., are one in origin, whose base *el-* is in Goth. *alan* 'grow,' Lat. *alō* 'feed'; Gr. *ἐλ-θεῖν* 'to go'; Goth. *al-jan* 'zeal,' and many others. I should except no word beginning with *el-* or its ablaut whose meaning could be shown to have come from the root-meaning of *el-*.

A few examples may suffice. Goth. *aleina* 'ell,' Lat. *ulna*, Gk. *ὤλένη* 'elbow,' 'arm,' may come from the meaning 'grown,' or from 'bend,' a development of the meaning 'grow, swell,' which is also in ON. *leggr* 'leg,' Lat. *lac-ertus*, etc. For many other examples, compare Persson, *Wz.* 185 ff.

Goth. *aljis*, Lat. *alius*, etc., if connected with the root *el-* 'to go,' and there is no reason why they should not be, meant primarily 'distant, farther, more removed.' In formation IE. **aljos* is a comparative to the root *el-*.

As Lat. *arceō*, Gr. *ἀρκέω* come from the root *er-* (v. supra), so Goth. *alhs* 'temple,' OE. *ealgian* 'protect,' Gk. *ἀλκή* 'de-

fence, strength,' ἄλκιμος 'strong,' etc., come from *el-*. But the common element is in the suffix, not in the root. The only comparison, therefore, is one of development, not of phonetics. But as the roots *el-* and *er-* are similar in meaning, it is not strange that they have developed similarly. And so we find many parallels between the two, and the claim that was made for the extension of the root *er-* may also be advanced for the root *el-*.

From the extended root *lē-īo-*, with various suffixes, may come: MHG. *leise* 'track,' Goth. *lais* 'I know,' *laisjan* 'to teach,' etc.; *laikan* 'leap'; *leihvan* 'lend'; *af-leipan* 'go away'; *af-linnan* 'depart'; all from the meaning 'move, go.' These examples might be multiplied.

With the same meaning come from the root *lē-uo-*: Goth. *lēwjan* 'abandon,' *liudan* 'grow,' etc.; and in the active meaning 'throw, strike, cut': Goth. *lun* 'ransom,' Skt. *lunāmi* 'cut off'; Goth. *fra-liusan* 'lose'; *liuts* 'hypocritical,' Lith. *liūdnas* 'sad,' both from the primary meaning 'stricken, bowed down' (cf. Uhlenbeck, *Et. Wtb.* s.v. *liuts*); Goth. *liugan* 'lie'; *laufs* 'leaf,' Lith. *lūpti* 'to pare, peel'; OHG. *luzzil* 'small, wretched.'

In the active use the root *lē-* occurs in Goth. *laian* 'revile.' (Compare Gk. *πλήγνυμι* 'strike': OHG. *fluohhan* 'curse.'). And *lē-īo-* appears in Goth. *leitils* 'small,' *i.e.* 'beaten down, stricken,' *lita* 'hypocrisy' (Goth. *lita* : *liuts* : *leitils* : OHG. *luzzil*).

The root *lē-īo-* which occurs in Skt. *līmpāti* 'besmear,' O. Ch. Sl. *līpěti* 'stick to,' Goth. *bileiban* 'remain,' *liban* 'live,' and many others of this group, probably started with the root-meaning 'run, flow,' as Persson, *Wz.* 49, supposes. It is equally possible, however, to derive this group from the meaning 'strike,' developing to 'stroke' ('bestreichen'), 'besmear,' 'be sticky,' 'remain,' etc. This development recurs repeatedly in roots signifying 'to strike,' and shows how closely the two ideas 'strike' and 'smear' are related, and how easily one may pass into the other, or diverge from the other until there is no semblance of similarity.

12. In *PBB.* XXII. 435 f. Johannes Hoops gives the

derivation of *helm*, connecting it with Gk. κέλλω, Lat. *cellō*, *celer*, etc. The IE. root of this group of words is *gel-*, which was probably used originally not simply of the propulsion of boats, but of the setting in motion of anything. However, the same root with a prefixed *s-* occurs in another Germ. word in the sense that Hoops takes for the original. This is OS. *skaldan* 'to propel a ship,' MHG. *schalten* 'to shove,' especially a boat, OHG. *scaltan* 'push,' *sceltan* 'scold.' From these words MHG. *schalter* 'bolt' cannot be separated, nor ON. *hlumr* 'tiller.' To the same root may be referred Lat. *clāvus* and *clāvis* and their derivatives. These words signified primarily 'that which has shot forth or up, a shoot,' and then anything of that shape.

From the root *gel-* come words expressing motion of various kinds. Here, as with other roots, the kind of motion was indicated by some adverb, or simply by the context. Under this root, therefore, come Lat. *ex-cellō*, *collis*, Goth. *hallus* 'rock,' OS. *holm* 'hill,' Lith. *kėlti* 'raise,' etc. (Cf. Brugmann, *Grd.* I². 572.) The connection of Lat. *clāvis* with this root brings in *claudō*, OHG. *sliozan* (Brugmann, *Grd.* II. 1048). As we see from Eng. *slot*, this stem, *sqliūd-*, denoted not only the bolt, but the depression or perforation into which the bolt slid. This was probably a transferred meaning, just as OHG. *sloz* 'bolt' has come to mean in MG. 'lock.'

Another development of this root was to the meaning 'cut, cleave,' which came from the idea of 'striking.' This occurs in O. Ch. Sl. *kolja* 'stick, butcher,' Goth. *skilja* 'a butcher,' ON. *skilja*, Lith. *skeliū* 'to cleave,' O. Ch. Sl. *skala* 'rock' (cf. Goth. *hallus*), Gk. σκάλλω 'to hoe.' (Cf. Uhlenbeck, *Et. Wtb.* s.v. *skilja*.) Goth. *halbs* 'half,' Skt. *kalpāyati* 'divides,' Lat. *scalpō*, etc. (Uhl., s.v. *halbs*).

Wherever the root *gel-* occurs, — and this applies to any other root, — the presumption should be that it is in each case the same element. Those who deny this should prove it. Of course, exactly the same combination may originate from different elements, but such cases are comparatively rare. Therefore, when a certain root, or element, appears

in words of widely different meaning, it is only necessary to show that one meaning may develop from another in order to prove the possibility of connection.

In this root we start with the meaning 'motion,' which may be active or passive. This may give words for 'throw,' 'strike,' 'fall,' etc., as in Gk. βάλλω from the root *g^hel-*. From 'strike' naturally comes the idea 'wound,' 'cut,' as given above. It must be remembered also that the root, according to use, was modified by various suffixes, or root-determinatives, as they are generally called. And yet it is not necessary to suppose that the root-determinative, in every case, decided the meaning. This was probably more often fixed by usage. In fact, two words slightly different in form would naturally be differentiated in meaning, and could exist side by side only on that condition.

Perhaps here rather than to the root *q^hel-* belong Goth. *haldan* 'keep, feed,' OE. *healdan* 'direct, hold,' Gk. βου-κόλος 'cow-herd,' a development of the meaning 'drive,' although there is no phonetic difficulty in connecting Goth. *haldan* with *q^hel-*. To this latter root Skt. *cārati*, Lat. *colō* < **quelō*, Gk. πέλεται have been referred. The meanings of this root coincide with those of the root *qel-*. Both express motion, though that of itself is not sufficient reason for connecting the two. If the two roots are not related, they have probably fallen together in some forms.

From *s-qel-* 'to cut, cleave' comes *s-qel-* 'to cover,' through the intermediate steps 'to cleave, scale off'; 'a scale, peeling'; 'cover.' The intermediate step is seen in Goth. *skalja* 'tile,' ON. *skel*, OE. *scyll* 'shell,' O. Ch. Sl. *skoljka* 'shell, muscle,' which Uhlenbeck refers to the root *sqel-* 'split.' However, the Germ. words are not altogether certain, since some of them at least may belong to the root *kel-* 'to cover.'

From *qel-* have come O. Ch. Sl. *po-klopō* 'covering,' Pruss. *au-klipts* 'concealed,' Lat. *clepō*, Gk. κλοπεύς 'thief,' Goth. *hlifan* 'steal.' (Cf. Brugmann, *Grd.* I². 576.)

Here also belongs *qel-* 'to turn, to spin,' i.e. to throw back and forth. Compare OHG. *werfan* 'throw': Eng. *warp* and

woof. To this root Persson, *Wz.* 30, refers Gk. *κάλαθος* 'basket,' *κλώθω* 'spin,' etc.

With the suffix *-do-* is formed the root *s-qel-do-*, and with *-po-*, *s-qel-po-*. For examples see Persson, 38, 52.

With similar meanings the root *s-ger-* also occurs. The following enlarged roots are noted by Persson, *Wz.*: *s-ger-d* 'cut,' 38; *ger-t* 'cut,' 29; *s-ger-bh-*, *s-ger-b-*, *s-ger-p-* 'cut,' 57; *s-ger-s-* 'shear, scrape,' 86; *s-gr-i-* 'cut,' 107; *s-ger- μ -*, *s-gr-u-* 'cut, break,' 127. The root *s-ger-* (written by Persson *sk₂-er-*) is traced back, together with *s-qel-*, to the root *seq-* 'cut,' in Lat. *secāre*. To the same root he refers the roots *sq-ed* 'split,' 39; *sqa-b-* *-bh-* *-p-* 'scrape, hack,' 58; *sq-es-* 'split,' 88; *sq-i-* 'cut,' 112; *sq-u-* 'cut,' 133; *s-qu-u-* 'cut, scrape,' 134; *qs-u-*, same, 134; *qs-n-u-* 'whet,' 135.

These roots occur with and without initial *s-*. This is generally explained on the assumption that initial *s-* was lost in those words in which it does not appear. Of two roots *sger-* and *ger-*, the former is supposed to be the original. Just the contrary is the case in most instances, as I believe. It is quite probable, however, that some of the above roots were formed on *seq-*, and it is next to a certainty that this root caused the prefixing of *s-* to many others when they took on the meaning 'cut.'

But 'cut' is not the root-idea, as was explained above, but rather 'move,' generally of rapid motion. Therefore here would also belong the following roots given by Persson: *ger-t-* 'turn, spin,' 30 (cf. *qel-* 'turn, spin,' above); *s-ger-s-* 'run,' 86; *s-ger-d-*, *s-ger-d-* 'spring, dance,' 37.

Now if we have the synonymous roots *qe-lo-*, *qe-ro-*, *qe-no-*, *qe-so-*, *qe-do-*, *qe-bo-*, etc., we are certainly authorized to assume a root *qo-* or *eqo-*, from which the longer forms have been derived. This root *eqo-* would contain the germ-idea from which all other meanings have grown. Some of these meanings are: 'move rapidly, run, spring, dance,' etc., and used actively, 'set in motion, shove, thrust, cut, break.'

From these primary meanings many secondary ideas may arise. From 'cut' come Lith. *kerpù* 'shear,' Lat. *carpō* 'pluck,' OHG. *herbist* 'harvest' (Brugmann, *Grd.* I². 570);

root *ger-po-*, the base of which is in Gk. *κείρω* 'shear,' OHG. *s-ceran*, Lat. *carō* 'flesh' (id. *ib.* 570). With Lat. *carō* should also be connected Lat. *cruor*, Gk. *κρέας* 'flesh,' ON. *hrār* 'raw,' etc., from an enlarged root *qr-ēu-*. The primary meaning of this IE. word for flesh was a piece cut off from an animal, just as we speak of a 'cut' of beef. A natural outgrowth of 'cut' is 'to shape, form, make,' as in Skt. *kr̥tá-* 'made,' Gk. *κράίνω* 'complete,' Lat. *creō*.

With other root-forms have developed from the meaning 'cut,' Gk. *καλός* 'beautiful,' Skt. *kalyas* 'healthy,' primarily 'well-formed.' Compare, for meaning, Eng. *shapely*, Lat. *formōsus*. Perhaps here also Lat. *capīō* 'seize,' Gk. *κώπη* 'handle,' Goth. *haffjan* 'raise,' Lett. *kampju* 'grasp' (Brugmann, *Grd.* I². 573), from the root *qe-po-*, with a development similar to that of Lat. *carpō*: 'cut off,' 'pluck,' 'seize,' 'grasp.' Nearer the root-meaning stand Lith. *karōti* 'hew,' O. Ch. Sl. *kopati* 'dig,' *kopyto* 'hoof' (perhaps the 'striker, kicker'), Gk. *κόπτω* 'cut, strike,' OHG. *huof* 'hoof' (*ib.* 582). The same root-form is in a number of words for 'bend,' which is probably a development of the meaning 'seize, grasp, fasten, bind,' just as *bend* has developed from *bind*. With the many interlacing meanings it would be simpler to start from the original idea, 'rapid motion,' since, in all probability, the differentiation was made from the first.

The root *qē-yo-* 'cut, beat,' is in Lith. *kājuju* 'beat, fight,' Lat. *cū-dō*, OHG. *houwan* 'beat, hew.' A companion root *qē-īo-* is in Lat. *cae-dō*, M̐HG. *heie* 'mallet,' MLG. *heien* 'beat, pound' (Holthausen, *PBB.* XI. 554 f.); O. Ch. Sl. *cěpiti* 'split,' Goth. *haifsts* 'quarrel,' OE. *hāest* 'power, violence' (from root *qeī-po-*); Goth. *skaidan* 'separate,' Lat. *scindō*, Lith. *skėdžu* 'separate,' *skėdrà* 'chip'; ON. *skei-na* 'scratch,' Lat. *dē-sci-scō* 'withdraw,' *scio* 'discern, know' (Persson, *Wz.* 43). Brugmann refers Goth. *skaidan* to a root *skhi-d-* (*Grd.* I². 548). But there is good evidence for a root *s-qei-d-*, and it is quite possible that there were two roots which have contaminated each other.

The root *qey-po-* occurs further in Goth. *hinfan* 'lament,' which, according to Uhlenbeck, has been compared with

Lat. *cupiō* 'desire,' Skt. *kūpyati* 'to be agitated, boil, be angry,' a comparison which he considers improbable on account of the difference of meaning. Let us see whether this difference causes any trouble. All will agree that root-meanings were not abstract. For *qey-po-* we may assume the meaning 'agitate, drive, beat.' One may be agitated with any passion, as with rage, desire, grief. Examples of a similar development are: Gk. *σπέρχω* 'drive, urge, hasten,' OHG. *springan* 'to spring,' Skt. *spṛhayati* 'desire eagerly' (Brugmann, *Grd.* I². 549); Goth. *flōkan* 'bewail,' Lat. *plangō*, O. Ch. Sl. *plakati* 'beat the breast, mourn, weep.' The root *qei-po-* (v. supra) has also a similar development, but for the most part in one direction. O. Ch. Sl. *čēpiti* 'split,' Goth. *haifsts* 'strife, fight' ("eigl. zwiespalt," according to Uhlenbeck), ON. *heipt* 'hate, revenge,' OE. *hāst* 'violence,' O. Fris. *haest* 'haste,' MLG. *heist* 'violence.' Unless we suppose that Goth. *haifsts* had a different development from its Germ. congeners, the primary meaning was not 'zwiespalt,' but that which was common to the whole group: 'drive, thrust, cut.'

Strange as it may seem, I should refer to the root *qě-īo-* 'cut,' Goth. *hails* 'whole, sound.' How this meaning developed is seen from Lat. *caelebs* 'single,' Skt. *kēvalas* 'exclusive, alone, entire.' The simple process is: 'cut off'; 'separated'; 'alone'; and hence 'entire, whole,' because 'one.'¹

The roots *qě-īo-* and *qě-uo-* both occur in the sense 'observe, see'; 'appear, shine.' These meanings come from the root-idea 'to be active,' from which developed 'to be watchful, to watch, observe, see,' the opposite of which is 'to appear, shine.' To *qě-īo-* belong Skt. *ci-kē-ti* 'observe,' Goth. *hais* 'torch,' *hai-dus* 'manner,' Skt. *kē-tú-* 'light,' *ci-trá* 'bright,' OHG. *heitar*, Goth. *hei-tō* 'fever,' ON. *heitr* 'hot,' Lith. *kaitrà* 'glow of fire,' Goth. *hiwi* 'appearance,' *skeinan* 'shine,' etc. (Cf. Persson, *Wz.* 28, and Uhlenbeck, *Et. Wth.* s.v. *heitō*.) To *qě-uo-* belong Gk. *κοέω* 'perceive, hear,' Skt. *kavīṣ* 'wise,' Lith. *kavóju* 'heed,' Lat. *caveō*, Goth. *us-skaus*

¹ Brugmann's *Die Ausdrücke für den Begriff der Totalität* is not within my reach, and so I do not know in how far my explanation may agree with his.

'prudent,' OHG. *sconuwōn* 'see,' Gk. *θυο-σκόος*. (Brugmann, *Grd.* I². 573, 575.)

We have seen that this root has developed the meaning 'rise, raise,' as in Lith. *kėlti* 'to raise,' Lat. *collis*, *ex-cellō*, etc. The same meaning occurs also in the element *qē-*, *qə-*, *qa-*, which, with various suffixes, appears in OHG. *hā-r* 'hair,' *ha-ro* 'flax,' *ha-c* 'thorn'; Skt. *kapāla* 'skull,' Lat. *caput*, *capillus*, OE. *hafola*, ON. *hǫfoð* 'head.' These words cannot be directly connected with Goth. *haubīþ*, ON. *haufod*, OHG. *houbit* 'head,' *hūba* 'hood, crest'; for the latter are formed on the root *qē-uo-*. More directly connected with Goth. *haubīþ* are the following, which I find under Goth. *skuft* 'hair,' in Uhlenbeck's *Et. Wtb.*: MHG. *schopf* 'tuft of hair,' ON. *skauf*, OHG. *scoub*, OE. *scēaf* 'sheaf,' ON. *skúfr* 'tassel,' etc., and without *s-*, OE. *hēap*, OHG. *hūfo*, *houf*, Lith. *kaūpas* 'heap.'

The primary meaning in this group is 'to rise, stick up, be on top.' From this come various secondary meanings, as 'to top, to cap, cover'; 'to top, pile up, load,' etc. But first to give a few more examples of the original signification. This is seen in Goth. *hiuhma* 'crowd,' *hauhs*, ON. *hār*, etc., 'high,' *haugr* 'hill,' Lith. *kaukarà* 'hill,' *kaūkas* 'bump.'

The root *qē-uo-* in the sense 'to top, to cover' occurs in ON. *hūfa*, OE. *hūfe*, OHG. *hūba* 'hood, crest' (v. supra), from the root *qēu-po-*; Gk. *κεύθω*, OE. *hȳdan* 'hide,' from *qēu-dho-*; OHG. *hūs* 'house,' ON. *hauss* 'skull,' Lith. *kiūsusze*, Skt. *kōṣa* 'container,' to which perhaps Goth. *huzd* 'treasure,' (v. Uhlenbeck, *Et. Wtb.*); Gk. *κρύπτω*, *σκέπτω* 'hide,' Lat. *scū-tum*, *cu-tis*, OE. *hȳd* 'hide, skin.' (For these and others cf. Persson, *Wz.* 44 f.)

Here too belongs OHG. *hof* 'court,' primarily 'an enclosed space,' with the same development and range of meaning as Germ. **garda-*, Goth. *gards*. In part, at least, similar is Goth. *hugs* 'estate' < **qu-qēs-*. The two words, in fact, may be more closely related. We may derive OHG. *hof* from **qúq^ho-* and Goth. *hugs* from **quq^hēs-*, *-ós-*, with the loss of the labialization before *-os*. However, I should prefer to connect them only in root.

To the same root may be referred Lith. *kuvētis* 'to be ashamed' (perhaps 'to cover oneself,' as in Goth. *skaman sik*), Lett. *kauns* 'shame, disgrace,' Gk. *καυνός· κακός* (Schulze, *KZ.* 29, 270), Goth. *hauns* 'humble, base.' (Cf. Uhlenbeck, *Et. Wtb.* s.v. *hauns*.) These words may, however, come from the meaning 'heap up, load down,' hence 'to bend, debase'; 'be loaded or weighed down,' as in ON. *hūka* 'to cower,' MHG. *hūchen*; OHG. *hovar*, Lith. *kuþrá* 'hunch, hump' (Kluge).

The root *s-qey-bho-* 'shove, push' is but slightly removed from the original idea. This root is contained in Goth. *af-skiuban* 'shove off, repulse,' OE. *scūfan*, etc., with which have been connected Lith. *skubūs* 'rapid,' *skubti* 'to hasten.' This is closely connected with the root *s-qē-uo-* 'beat, cut, shave,' to which belongs MHG. *hobel*, *hovel* 'plane.' (Cf. above, and also, for many other examples, Persson, *Wz.* 133 f.)

A root *qe-no-* 'cut, split' may be given as the base of Goth. *hansa*, OHG. *hansa*, OE. *hōs* 'troop.' Other examples of the same root will be found in Persson, *Wz.* 76. This is parallel with *s-qero-* in OHG. *skara*¹ and *s-qelo-* in OS. *scola*, OE. *scealu*. (Cf. Kluge, s.v. *Schaar*, and Persson, *Wz.* 107.⁶)

The enlarged root *qne-uo-* appears in Goth. *hnutō* (*hnupō*) 'thorn, sting,' which is connected with Gk. *κνύω*, *κνύζω* 'scratch,' *κνύζα* 'itch' (<**κνυδία*), Lett. *knūt* 'to itch.' The meaning 'itch' is the passive of 'tickle, scratch,' as may be seen from Gk. *κνήθω* 'scratch, tickle,' pass. 'itch.' So also in *κνύω*, *κνύζω*. Goth. *hnupō* is further connected with OHG. *hniotan* 'fasten,' ON. *hnióða* 'hammer.'

To the root *qney-bo-* belong Goth. *dis-hniupan* 'to tear or break to pieces,' OE. *ā-hnēapan* 'to pluck off,' which, according to Persson, *Wz.* 178, was referred by L. Meyer, *Got. Spr.* 39, to Gk. *κνύω*.

To an enlarged root *qne-īo-* belong Goth. *hnaiws* 'humble,' *hneiwan* 'to sink,' etc. This root, with another suffix, is also in Gk. *κνίζω* 'scratch,' ON. *hnīta* 'strike, wound' (Persson,

¹ To the same root *qer-* 'cut, fight' belong O. Ch. Sl. *žara* 'strife,' Lith. *kāras* 'war,' *karias* 'army,' Goth. *harjis*, but through a different development.

Wz. 115). The primary meaning of Germ. **hnaigwa-*, pre-Germ. **qnoī-gʰho-* or **qnoī-qʰó-* was probably 'stricken.' If the former was the root, we may compare Lat. *cōniveō* (Brugman, *Grd.* 12. 600), or in any case we may compare the common element.

For all this group of words we may assume the basal root *eq-, (e)qo-*. It is even possible that the root *seq-* 'to cut' contains the same element, and that the first part is the root *es-* 'to throw.' For this root I refer to number 3 of this *Journal*. If IE. roots grew in the manner I have tried to set forth, then we could suppose the following development: *es-*; *se-qo-*; *(s)qe-ro-*, *(s)qe-lo-*, etc.; *(s)qer-to-*, etc. This may be true in some cases, but in most roots of the form *sqe-ro-*; *qe-ro-*, I believe the latter to be the original form, and that the prefixed *s-* is due to some other root of similar meaning.

13. Goth. *flauts* 'boastful,' which Uhlenbeck declares unexplained, is doubtfully connected by Balg with **fliutan*, OE. *flēotan* 'flow.' The development in meaning is quite possible, as may be seen from other words of similar meaning. Gk. *φλύνω* 'to flow and to babble'; *βλύνω* 'to bubble, pour forth' and 'to be haughty'; Eng. *babble*, used of a brook or of a person speaking foolishly; Eng. *gush* 'to pour forth' and 'to speak in a silly manner'; Lith. *plaudžiu* 'wash' and *pludžiu* 'chatter' are parallels. The Lith. words are not only parallel, but cognate with *flēotan*.

If Goth. *flauts* is from this root, its primary signification was 'overflowing with words,' and is closely connected with Du. *vlot*, MG. *flott*, which has developed somewhat differently.

Another possibility is the connection with Lat. *plaudō* 'strike.' If this is nearer, then Goth. *flauts* was originally applied to a person inclined to express disapprobation of the opinions of others, just as *plaudō* was used to express disapproval as well as approval. Eng. *flout* from O. Du. *fluyten* 'to jeer' (and 'to play the flute,' in which signification it is perhaps a different word) may belong here, if this is a Germ. word.

For this connection there are also good parallels. From

the root *mel-* 'to grind, beat' is formed Gk. βλάξ usually in the passive sense 'weak, silly,' but also with the active meaning, 'boastful.' (On this derivation cf. Brugmann, *Grd.* II. 955.) To the same root belongs, as I have shown in the *Jour. of Germ. Philol.* I. 296, the Germ. stem **blauta-*, which in the passive sense means, in the several dialects, 'bare, wretched, weak,' etc., and in the active, 'proud.' (Cf. Kluge, s.v. *bloss*.) Compare also NHG. *pochen* 'knock': Du. *pogchen* 'boast.'

After all, it is only a question of which of these words Goth. *flauts* is more nearly related to, since both are from the root *pel-*. This root has a wide divergence of meaning, but the development is easily followed. It was used primarily to express rapid motion of any kind. Among the nearest meanings we find *pel-* 'to throw, to strike,' and used passively 'to fly, to flee.' Directly connected are Lat. *pellō* 'beat, drive'; *pal-pō* 'to stroke, caress' (cf., for development of meaning, Eng. *strike*: Ger. *streichen, streicheln*); *poliō* 'to smooth.' Here also Gk. πάλλω 'to swing,' πάλῃ 'wrestling,' πόλεμος 'battle,' Skt. *pṛt* 'battle.'

Expressing motion passively occur OHG. *fallan* 'fall' from **phl̥nō*, not from **phl̥nō* as generally given. For meaning compare Skt. *pat* 'fly': Gk. πίπτω 'fall'; and βάλλω 'throw': 'fall.'

To the same root have been referred Goth. *us-filma* 'terrified'; ON. *falma* 'grope,' *felmr* 'frightened' (cf. Uhlenbeck, *Et. Wtb.* s.v. *usfilma*), and here belong also OHG. *fuolen* 'feel,' *folma* 'hand.' The idea of 'fear' arises in these words from that of 'fleeing' or 'quick motion,' as do most words for fearing. OHG. *fuolen* shows the same development as Lat. *palpō*.

The root *pel-* in its weak form *pl-*, enlarged by various suffixes, gives many words meaning 'to throw' or 'to strike' or (passive) 'to fly, flee.' From this root may come all words beginning with IE. *pl-* or their equivalent which have the above meanings or those which are derivable therefrom. As examples may be given Lat. *plangō, plaudō, plörō*; OHG. *fliogan, flagarōn*; Goth. *flōkan* 'bemoan'; O. Sw. *flenga* 'strike'; ME. *flengen* 'rush, throw'; OHG. *flistran* 'caress';

*flio*zan 'flow,' OLG. *fliotan* 'run away,' and many others beginning in Germ. with *fl*-.

The last example given belongs directly to the root *pel*- 'to flow,' and is generally held to be distinct from the root of Lat. *pellō*. But when we consider that, as a rule, roots that have given words expressing rapid motion, have given others for 'flow' or 'water,' we need not hesitate to connect these two roots.

As examples of such development in meaning the following may be given. From the root *ser*- comes Skt. *sísarti* 'run swiftly, glide, flow,' and caus. 'set in motion'; Gk. *ὄρμη* 'onset.' From *sr-em*-, an enlargement of *ser*-, come several words for 'stream' and 'flow.' From root *q̥el*-, Skt. *cáratī* 'move, wander,' used of men, beasts, waters, heavenly bodies. From *g̥uel*-, Gk. *βάλλω* 'throw,' Skt. *jala* 'water.' From *uel*- 'to turn,' OHG. *wella* 'wave,' Goth. *wlizjan* 'strike.' Cf. above, p. 303.

The root *pel*- used in the sense 'pour, flow,' as in Lith. *pilti* 'pour,' Goth. *filu*, 'much,' *fulls* 'full,' etc., occurs generally in the weak form *pl*- with various additions. As, Gk. *πλώω* 'float,' OE. *flōwan* 'flow,' Lith. *pláuti* 'rinse,' Lat. *pluit* 'rains,' Skt. *plavatī* 'swims,' *prāti* 'fills,' Gk. *πλύνω* 'wash' and also 'beat,' OHG. *flio*zan 'flow,' OLG. *fliotan* 'run away,' Eng. 'to *fleet*.' With less reduction, Gk. *παλάσσω* 'besprinkle, befoul.' And to this root with the 'dehnstufe' may be referred OHG. *s-puolen* 'rinse.'

Again, from the idea of 'throwing' may come that of 'throwing around' or 'enfolding,' 'covering.' On this development compare Gk. *βάλλω*, and the root *uer*-, which have given words meaning 'to throw' and 'to cover.' Here belong Lat. *plicō* 'fold,' Gk. *πλέκω*, OHG. *vlehtan* 'entwine'; Lat. *pellis* 'skin' (i.e. 'a covering,' the regular appellation of 'skin,' the clothing of our ancestors), Goth. *fill*, Gk. *πέλλα* 'hide,' *πέ-πλος* 'garment'; *πέλτη* 'shield,' *πάλμη* same; Goth. *falpan* 'to fold,' Gk. *-παλτος*, *-πλασιος* '-fold'; Goth. *filhan*, 'cover, bury.'

Those who connect Goth. *filhan* with Gk. *πέλεκυς* 'axe' may be right as far as referring the two words to the same

root, but the development is entirely different. Goth. *filhan* undoubtedly comes from the root *pel-* in the sense 'cover,' while Gk. *πέλεκυς*, if a genuine IE. word, comes from the root *pel-* in the sense 'strike.'

The meaning 'cover' in Goth. *filhan* is perhaps rather from 'fill, pile upon,' as Skt. *prc*, with which Kluge, *Et. Wtb.*⁵, compares this word, seems to indicate. From this starting-point may be derived the other meanings found in the Germ. root *felh-*.

The root *per-*, which, it is generally admitted, occurs in Goth. *fair-*, the prefix *fairneis* 'old,' *fairra* 'far,' *faur* 'before,' *fra-*, *fram* 'from,' *framaps* 'strange,' *faran* 'travel,' *farjan* 'to sail,' and their numerous cognates, conveyed the meaning of 'advancing, proceeding.' From this meaning it is possible to derive all the others in this group of words.

With this root may be connected Goth. *fērja* 'spy,' OE. *fær* 'danger,' OHG. *fāra* 'deceit, ambush,' a possibility which is doubted by Uhlenbeck. (See his *Et. Wtb.* s.v. *fērja*.) With these have been compared Lat. *periculum*, *experior*, and Gk. *πεῖρα* 'attempt.' The development here is simple. From the idea of 'advance' comes 'get ahead of, overreach, circumvent,' and that gives us at once 'deceit, ambuscade,' and hence 'danger.' A similar development is seen in Goth. *fraisan* 'to tempt,' OHG. *freisōn* 'to be in danger or fear,' ON. *freista* 'try.' Whatever the suffixal element may be, the root is *per-*. To the same root with a guttural suffix belongs Goth. *faurhts* 'fearful.' This is perhaps the same as Goth. *fragan* 'to tempt,' from a stem *pr̥k-*, *pr̥ek-*.

Another idea that easily arises from the root-meaning of *per-* is found in Goth. *fraihnan* 'to ask,' ON. *fregna*, OHG. *frāgēn* and *fergōn*, Lat. *precor*, *proculus*, Skt. *praṇd-* 'question,' *pr̥chāti* 'asks,' OHG. *forscōn*, etc. The meaning 'ask, beg' comes from the idea of 'going to' a person or for a thing. Exactly the same development occurs in OE. *āscian* 'ask,' OHG. *eiskōn*, Skt. *icchati* 'seeks,' from the root *eḡ-* 'to go,' and similarly in Lat. *ambitiō*.

Closely connected in meaning, but with a different suffix

is MHG. *vr̥ien* 'to woo a bride.' Compare Lat. *proculus* 'wooer,' and the similar development in Goth. *hwairban* 'to wander': OHG. *werban* 'to woo.' This brings us to Goth. *frijōn* 'love,' Skt. *pr̥nāmi* 'please,' where we may again compare Lat. *ambitiō* 'a striving to please,' the very element of 'wooing' and 'loving.' Once we admit *frijōn*, we have also Goth. *freis* 'free,' *freidjōn* 'to spare,' *ga-fripōn* 'to reconcile,' and their cognates and derivatives.

A slightly different development is seen in ON. *frekr* 'greedy, bold,' OE. *frec*, OHG. *freh*, Goth. *-friks*. The meaning may have come directly from the idea of 'forwardness,' or from 'asking, demanding,' as in Lat. *procax* 'impudent.' The stem of this word differs but little from that of *frailnan*, **prego-*: **preko-*. They sustain the same relation to each other as Goth. *taikns* and *ga-teihan*, from the so-called byforms *deiġk-*: *deiġ-*.

That OHG. *frisc* 'new, young, active, bold,' OE. *fersc* 'fresh,' ON. *ferskr* belong here, there can be no doubt. Kluge, *Et. Wtb.*⁴, inclines toward the connection with OHG. *fruo* 'early,' but regards a connection with Lat. *priscus* as impossible on account of the meaning. Now I take it that no one would separate OHG. *fruo* from the root *per-*, and Lat. *priscus* certainly cannot be. Moreover, the meaning of *fruo* 'early' is a connecting link between *frisc* and *priscus*. To be 'forward' or 'advanced' may signify either to be 'early, new,' or to be 'early' in the sense of 'long ago,' 'old.' This is the development in Goth. *fairneis* 'old.' As far as the meaning is concerned, therefore, there is no difficulty whatever. It is a question, however, whether the pre-Germ. form was **prisk* or **presk-*. If it was an original *o*-stem, we may safely assume **prisko-* for the stem.

Another word easily brought under this root is OHG. *frō* 'glad,' ON. *frār* 'quick.' This is but a trifle removed in signification from OHG. *frisc*, which Kluge defines as 'neu, jung, munter, rüstig, keck.'

As 'old' often comes to mean 'wise,' we may place here OE. *frōd* 'wise, experienced, old,' Goth. *frōps* 'wise,' OHG. *fruot*, and others of this group.

With a development in meaning similar to ON. *frār* and OHG. *frisc* occurs Lat. *pernix* 'quick, nimble.' This has been connected with Lat. *perna* 'ham,' Goth. *fairzna* 'heel,' OS. *fersna*, etc. As Goth. *faran* 'to go' has already been referred to this root, we may cite as a parallel Goth. *gaggan* 'to go': Skt. *jāṅghā* 'lower leg.'

It is not impossible that OHG. *ferah* 'life,' Goth. *fairhus* 'world,' perhaps originally 'that which advances,' may belong to this root. This would first give 'life, living,' and then 'world,' with the same development as in OHG. *weralt* and in Lat. *sacculum* with their double meaning.

Other words obviously related need not be mentioned. I think I have shown that in signification there is no difficulty in referring the words here given to the root *per-*.

Goth. *gafaur*s 'sober, well-behaved,' which I should write *ga-faur*s, may be compared with Gk. *παῦρος* 'small, few.' This further connects it with Goth. *fawai* 'few,' Lat. *paucus*, *paullus*, and Gk. *παύω* 'cause to cease, restrain.'

Goth. *gafaur*s, therefore, means 'restrained' or 'restraining one's self,' and *un-faur*s 'unrestrained in speech.' It is nearer the meaning of *παύω* than are the words usually connected with it. The same development in meaning is seen in Goth. *gahōbains* 'continence' from *gahaban* 'restrain.'

When our IE. ancestors restrained a man we may be sure they used violent means. It is not surprising, therefore, to find that Gk. *παύω* meant in Homer 'to kill.' This is usually explained as 'putting an end to.' But we cannot easily go from the meaning 'stop, restrain' to 'few, small, short.' It is easy, however, to derive all these significations from the idea 'cut down.' To cut a man down was the most natural and effectual way of restraining him. 'Cut down,' when applied to numbers, means 'few,' applied to quantity is 'small,' when used figuratively may mean 'insignificant, wretched,' as in Lat. *pauper*, another word connected with this group.

Having the meaning 'cut down,' we may bring in Lat. *pav-io* 'beat,' Lith. *piáu-ju* 'cut, mow, slaughter.' (Cf. Brugmann, *Grd.* II. 1074.) This brings us to a root *pēu-*, *pē-uo-*,

from a simpler root *pē-*. From this, with the suffix *-iō-*, is formed the root *pē-iō-*, *pēi-*, to which belong Goth. *fijan* 'to hate,' *faian* 'to blame,' Skt. *pīyati* 'to abuse, revile.'

There can be no objection to this etymology on account of the meaning. From the idea 'beat, strike' frequently develops the meaning 'abuse, revile.' E.g. Gk. *πλήγνυμι* 'strike': OHG. *fluohhōn* 'to curse'; Lat. *feriō*, ON. *berja* 'strike': Lith. *bariù* 'scold'; OHG. *scaltan* 'shove': *sceltan* 'scold.' Notice, also, this double meaning in Eng. *cut*, *fling*, *thrust*, etc. — one literal, the other figurative.

This root *pēi-* was enlarged to *peik-* and *peig-*. Examples may be found in the etymological dictionaries under Goth. *faih* 'deceit,' as ON. *feikn* 'destruction,' Lith. *peikti* 'to curse,' *pykti* 'to get angry,' etc. (Cf. Persson, *Wz.* 12.)

As we have already seen, roots expressing motion give words for 'run, flow' as well as 'throw, strike.' Here then we may add the root *pēi-* 'swell, flow,' in Skt. *pī-van-*, Gk. *πίων* 'fat,' Skt. *pay-as* 'sap.' This enlarged to *pī-d-* is also in Gk. *πίδ-αξ* 'spring,' *πιδύω* 'cause to gush forth,' ON. *feitr*, OHG. *feizzet*, OE. *fāted* 'fat.' (See Kluge, *Et. Wtb.* s.v. *feist*.)

This further explains Goth. *fitan* 'to bear' (a child), which Feist compares with O. Ir. *idu* 'travail,' *PBB.* 15, 547. I am ready to admit Feist's etymology, and should connect both words with the root *pīd-* in Gk. *πίδαξ* and OE. *fāted*. This root means, as we have seen, 'to swell.' In *πίδαξ* it is the swelling up or gushing forth of water; in *fāted*, the swelling or becoming big with flesh; and in *fitan*, the swelling up or becoming big with child. O. Ir. *idu* has the meaning 'travail' from association. The development seen in Goth. *fitan* is one that takes place with several roots with similar meaning. Compare Skt. *vi-ṣvayat* 'swelling,' Gk. *κύμα* 'wave': 'fetus,' *κνέω* 'to be pregnant'; Goth. *aukan* 'grow': OS. *ōkan* 'pregnant'; Goth. *alan* 'grow': ON. *ala* 'bring forth, beget.'

The root *pēi-*, *pōi-*, as well as the simpler form *pō-*, occurs in a number of IE. words for 'drink,' as Gk. *πίνω* 'drink,' Skt. *pāyāyati* 'give to drink'; Gk. *πώνω* 'drink,' Lat. *pōtus*,

etc. The meaning here comes also from the idea of 'swelling, filling.'

The similarly formed roots *pō-ī-* and *pā-* 'to feed, pasture, keep,' may also have had the same development; but I am inclined to think that the meaning 'keep, protect' has come from that of 'drive.' The development is: 'drive'; 'herd'; 'pasture'; 'keep,' as in Goth. *haldan* 'pasture, keep, hold,' from the root *qel-* 'to drive.' (v. supra.)

Now, in referring the roots *pē-*, *pō-*; *pě-ī-*, *pō-ī-*; *pě-ī-d*, in all of which the root-meaning 'swell' prevails, back to a basal root *ēp-*, *ōp-*, I agree with Persson, *Wz.* 232 f., who sees this primitive root in Skt. *āp-* 'water,' Gk. *ὀπός* 'sap, fulness,' Lat. *opīmus* 'fat, fruitful.'

But not only are these an outgrowth of the root *ēp-*, but I believe all other roots beginning with IE. *(e)p-*, and having the root-idea 'shoot forth, gush out, fill; cause to shoot forth, throw, strike,' are likewise its offshoots.

The morphological development is as follows: *ēp-*, *pě-lo-* (*pel-*), *pě-ro-*, *pě-īo-*, *pě-uo-*, etc. These are the bases of other roots. Thus: *pe-lo-*, *ple-uo-*, *pleu-do-*; or *ple-īo-*, *plei-do-*; or *plē*, *plē-do-*; or similarly with any other suffixes, as explained in I. 307 of this *Journal*.

In the roots discussed in this article I have given only a few of the numberless examples that might be quoted, and have merely hinted at the wide range of development. In this development one fact must have struck every one: that so many roots express motion. From the idea of motion may develop that of color (cf. the root *mel-* in I. 295 ff. of the *Journal*, and the root *er-*, above), form, size, mental passion, condition, etc. As we have assumed a small number of IE. roots, so we may assume a small number of root-ideas, from which all others have grown. Theoretically, all agree to this thesis, but in practice they disbelieve it. When we see a word used in so many different ways in a single dialect, what diversity of development may we not expect of an IE. root whose offshoots have spread to every clime, and have bourgeoned for untold ages! Surprise should arise when cognate

words are alike in meaning, not when they are different. If the etymologist finds the same stem in four languages with the meanings (1) 'warbling, trilling'; (2) 'part of a forest where wood is cut'; (3) 'fold' (of a door), 'shutter' (of a window); (4) 'stamp, cut, character': he might perhaps connect (2) and (4), but further he would hardly go. And yet all these definitions, and many more, may be found under the one Mod. Ger. word *schlag*. Hence the presumption should be that *phonetically identical roots are one in origin*. They may have become assimilated to each other; phonetic confusion may have ensued; analogy may have destroyed all semblance to the original form; but such cases aside, the thesis here laid down should be the working principle for the etymologist.

But two or more stems may phonetically correspond and still not be directly connected. The etymologist who should posit a common form from which had developed Eng. *God-head* and Ger. *Gottheit*, would be making an unwarrantable assumption. That is, words which are alike may have grown up independently from the same elements. Lat. *fundō* and Goth. *giutan*, Lat. *claudō* and OHG. *sliozan* do not necessarily go back to common forms. The probability is rather that, in both cases, the suffix *-do-* was added to the common root long after all connection between Latin and German had ceased. And this is supposable in a great number of instances.

What common ground can we then claim for the parent speech? All the common elements that go to make up the IE. languages. And all these elements, I believe, have been preserved. Some of these went to form the bases of what we call roots; others, to form suffixes. As the number of these elements was small, and the use to which they were put was great, there was but little chance for one to get lost. This or that IE. word may have fallen into disuse, but roots never. In the 'ursprache,' then, was a certain number of elements, or roots, more or less combined into words. Each tribe took with it this common stock, and combined and recombined the roots as it had been accustomed to do or as it

had need. And as these roots did not have narrowly defined limits, but loosely expressed a certain idea, there resulted many overlappings of meaning. This brought it about that one set of meanings would develop from a given root in one dialect, and another in another. No one dialect had all the possible developments of each root. Here the word was used in its literal sense, there only figuratively, as in Gk. *πλήγνυμι* 'strike': Goth. *flōkan* 'bewail'; Skt. *ξνάγати* 'swells': Lat. *queō* 'am able,' etc. Then let us look for the root, and try to find out its original force, and the many secondary meanings will explain themselves.

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